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M2362
 Wednesday, February 13, 1974
 BARN
 Night, Robert Burnett Moderator

MR. NYLAND: Not much. I would say you're welcome. I hope you feel at home. I hope that what we want to talk about is important for you, like your favorite chair when you have a home of your own - not a house; this should not be a kitchen. It is a meeting place. We do something else here now, also eating, but differently. And that's what I hope. The simpler you can be, the better it will be.

I'll be away for about two weeks on the coast, Seattle and also, I hope, Santa Fe. I will leave the 26th. So most likely I'll be away two weekends and of course we'll be away from here on Wednesday, also on the Thursdays. Just keep on going exactly the same way as you always would do, having in mind that - who knows? I may not come back. That you just see what there is among yourselves that you wish to preserve, that is precious to you, and that is related to the treasure in your own heart. Laying up treasures in heaven is Work. It's a preparation so that when you do go and go over into a different state of being, that then you will be able to profit by the capital that is investment - invested and that you will be able to draw interest from your investment in inner life and spiritual well-being. That, I would say, would make you feel at home when you die, and therefore death is not a stopping point. It is a transition, going over into, without any fear. Don't ever be afraid of death; you develop your own life - that will carry you, because I think that God really meant it to be that way.

One word about the kind of meeting I feel you should try to

have. Some statements will be made like last week. Exhaust the statement if there is enough interest in it to exhaust. Stay with it until you are convinced you have extracted from it what you can. And make a statement, when you do make it, as filled as you can with ideas about Work. And that try to be quite exact in what you really - what is really meant by the statement and try to adhere to that, and go through all that until it is exhausted. It's not that I want to limit con-- the questions you have for a meeting like this because you have a right to say almost immediately what you wish to make as a statement. All I mean is - exhaust it until everybody can be satisfied that they have taken from it whatever there was in it. And then you can leave it and you can be ready for your next statement or question. All right, Robert.

Robert Burnett: Good. We'll try and adhere to that. So we start our meeting. And do we start with someone's question or a particular statement? Adjusting a little bit after Mr. Nyland's introduction, placing, maybe, my thoughts and other people's thoughts on a certain level in a certain way, it's necessary to make a transition from that without really being too disturbed, down to what really is one's question so that we have material that we can talk about and maybe expand back up again in the way that has just been described. But we need material.

Frank Conaway: Robert?

Robert: Yes, Frank.

Frank: Uh, last week in the Thursday lunch meeting you had us making, uh, a lot of attempts -

MR. NYLAND: Louder.

Robert: Did you hear that?

Frank: Yeah, I heard that. And I was making a lot of

attempts during the meeting -

MR. NYLAND: Not yet. What - again -

Robert: Loud, Frank.

Frank: Uh -

Robert: Stand up, if necessary.

Frank: The results, I was getting results that were enough to make me want to Work more and to, and to make the wish stronger for the next attempt. I - but they weren't clear and they weren't, uh, they weren't, they weren't enough to satisfy me and at, at one point, uh, I uh, the wish was very strong and I was getting a little stormy and I just tried to drop all that and, uh, just simply let them, you know, be an observation, have an observation and there was a, uh, there was a very clear moment that followed that. There was - it was just a moment, very brief, but it was clear and what I was left with afterwards was, uh, something that I have in different ways many times, uh, a realization of, uh, the necessity of reaching a point of beginning all over again, of, uh, taking a completely fresh, extremely simple approach to Work. Uh, when I say, when I say it's something that happened a lot, it's that I keep coming, at different times keep coming to the position where I realize that I have to start all over again, start at the beginning. Uh, and it always freshens my approach to Work, and it's always, I'm always grateful for that... Uh, I think my question about it has to do with - always before when that has happened, there's been a sort of pick up, or things have been better for a while, and then it's gone down, uh, and it takes some other sort of shock, either an experience like that or some kind of shock that will produce that kind of realization to get me started again. I would know, uh, what it also links up with what you said a couple of months

ago about using Hassein as a, as a - his eagerness and openness and questioning attitude as a guide for what a person would want to nurture and develop in terms of simplicity and humility and so forth. And I would like to know what people do - this has happened often enough in my Work, I feel that it's a common kind of thing - I would like to know what people do in order to come back to that point of beginning and make the most of it.

Robert: Well, Frank, in relation to that, it's almost a cliché for us at this point to say to go back to the beginning because it is of course impossible. However, in going back to the beginning of trying to imply something simple of Work - if that's what you mean, we can talk about that, but first, before that, can you be more specific, uh, in relation to your own experience, so that we can understand it better. What, when I'm trying to Work - what when you're trying to Work, is unclear? And then, when there is a moment as you described, what becomes clear? What is starting over, in that sense? I don't want to change your question, or take the wind out of it, but it remains to me a little bit vague as a question to put before the group. We can latch on in many, many different points. If it's a question of if I'm trying to Work at a particular time and circumstance and I find myself going down, within that circumstance, how can I bring myself to start over again or apply what I applied before?

Frank: That's, that's not really exactly what I'm asking.

Robert: Okay.

Frank: Uh, I - I guess I'm asking about how, how to cultivate that kind of, the kind of openness and, uh, I don't know what to call it exactly, but how to cultivate that kind of, uh, approach to Work or attitude toward Work that comes when

those realizations do come. How to cultivate that without having to wait for some sort of shock.

Robert: You mean, how can I gather myself together enough in a particular circumstance to really Work rather than think about it? You see, I'm very uh-

Frank: That, how to, how to just build my day with things that will keep me close to that point of beginning in myself.

That makes sense.

Robert: The question - yes, that's interesting. The question is this big and then, this big. And now it's a day, it's generalized. Who understands Frank's question?

Frank: See, the problem is not so much a specific attempt -

Robert: Ed?

Ed: I don't know about the totality of this question, but there was one thing that you said, Frank, that, uh, made me think of something that could possibly be standing in your way, and in terms of removing that what's standing in your way in order to, um, help to fill the day with a little bit more - I can respond to that a little bit. You said something about the results not being satisfying to you and it made me wonder what you might be looking for or expecting, or if you were expecting results of a certain kind that might serve as a block to your attempts, the energy going, I suppose, into the wishing for a result or whatever it might be. And I do know that for me Work gets complicated when I start looking for a certain kind of result because the - it doesn't have the right thing behind it. You might, sometimes it might be a titillating result and sometimes there's a tendency to go in that direction, at least there has been for me, and only when I could get this out of my way could I Work in the right sense of the word. And I was wondering if

there might be any connection between that and your statement of not being satisfied by your results.

Frank: Yes, yeah - there definitely is. That's - yes. It wasn't until I could reach a point of, when I, I didn't know what to expect at all that anything could really -

Your openness

Ed: I don't think I can go any farther than there, Robert.

Robert: Okay, Ed. Others?

Peter H.: Robert?

Robert: Yes.

Peter: I think the strongest thing for me -

Robert: Peter?

Peter: Yes.

Robert: Yah.

Peter: It brings me back, uh, in the way you say, to the beginning. Uh, what that makes me think of is how I've been able to apply Work at certain times and then ????? if it was genuine is a moment of seeing myself as I am and accepting me. There was, uh, such a moment for me recently was in, in part of me there was a, a choice of continuing the way I'd been or accepting certain things which I could see at that moment were true about myself. And of course there was a resistance to accepting them, but it's happened several times to me that I did accept them and it, uh, in a way it cleaned me out and took me back to the simplicity with which I can actually try to Work, and with which I can have a desire to apply it. Does that make any sense to you?

Frank: Yes.

Peter: There's a certain moment when it's obvious to me what's keeping me from Working and it's something in me and at

that moment I can either accept it or, or try to run away from it
some more
????? If I can accept it, it generally brings me back to the
beginning when I'm Working, which is simple and unobstructed.
That's the strongest thing for me.

Frank: Yeah, that's helpful to me, yah.

Peter: So I think if you say that you want a way to uh, to
apply that during the day, I think it's possible in my mind to
say that I want to be open to such an experience. And I want to
say that I would like at certain moments to see myself as I am.
I'm not running away from it but accepting that that's exactly
how I am. That is me. I can, I can make a ??????? myself that
I want to be.

Robert: Frank, does that make it clear - the, the, uh,
clarification of openness that you talked about, that Ed referred
to? Is it, is Peter's answer closer to your question?

Frank: Yeah, I think really -

Robert: Really?

Frank: It is - I thought they both *helped.* ??????

Ed: Robert?

Robert: Yes.

Ed: Um, if I can quote Mr. Nyland, once I think I heard Mr.
Nyland say that there is a relationship between, um, freedom from
the expectation of a result and openness. I could be wrong on
that, but it just seems to vaguely linger in my memory from tapes
that I've copied. I don't know if I should quote Mr. Nyland so
vaguely or not -

Robert: He has a choice.

MR. NYLAND: *which he* ?????? *Take.* doesn't ~~think~~....

Robert: Someone else. Frank's question, Frank's
question is right for our kind of a discussion. It opens many

kinds of doors. Peter talks about acceptance; he talks about experience of himself in trying to deal with his own self when in the kind of condition Frank is talking about. See, when we, when something comes up of this kind, and we want to talk about it, it's not a question of everything being an answer to Frank. It's a question of sorting out the essence of the subject and then talking around that, either in terms of experience or in terms of an answer or whatever. The exhaustion is much broader than sometimes we think about it. So, please, if there are impressions, they all have to come out.

Jacques Hemsi: Robert?

Robert: Yes. Jacques?

Jacques: Yah. Sunday, Mr. Nyland said something which I have tried to apply in this week. The question of trying to bring two centers, one of them always the body, together. And, uh, for example if I have a thought about Work and, uh, I don't find the desire in myself, I just start walking up and down and hope that in that way my wish will join me. And on some days this week, which for me is an answer to the question which I had, which is to come closer to being, to maintaining Work for -daily, and not just when I'm struck in my feelings, but I should be able to bring this understanding of the necessity of Work. And I found that by doing this in the evening and in the morn - during the day, I come to a place in myself where it makes sense to Work. And uh, and I Work then. I want to continue with this because it brings me to the question of how much do I actually Work even then, because I still have a choice then to make just an effort and then let it go or to actually extend that effort. I find myself at that place more often than I could before; it's very valuable.

Robert: Gerry.

Gerry Benowitz: Um, it's important for me to, to understand that I can accept me impartially so that when I, when I understand that, I realize that it doesn't matter how I am, but it will, it will accept me impartially. Therefore, um, there's no judgment; there's just a registration. And it gives me an attitude or, um, an approach of, of being more open because I know there won't be judgment, just acceptance, just the registration. And so when I think about that, I think about that then I have the possibility of, um, I think of it in terms of having the courage of having something higher just seeing me and accepting me. It makes it easier.

Joan Kosut: Robert?

Robert: Yes.

Joan: Um, I think I with my type of -

Robert: Who is it?

Joan: Joan.

Robert: Yes, Joan.

Joan: - to Frank's question a little bit. When Mr. Nyland talked at lunch on Sunday, he talked about making very simple Work attempts, while talking to someone or doing something and when I got up from lunch, it left me with a sense of, of almost it was so simple that I didn't understand it. And during the week, when I tried to apply it oftentimes talking to someone or eating, 'cause those two times struck me, um, my lack of simplicity has struck me, that it's - I can make a simple Work attempt for a moment it seems, and then I get very complicated. My general lack of simplicity really stood out. And I think - does that relate to what you were talking about?

Frank: Yeah, it does. Definitely.

Joan: And um, if I - I'd like to bring it up as a question of my own and if it does relate to Frank.

Robert: How to become more simple?

Joan: Something like that It's like, um, I realize that in a certain way I'm really bogged down with concepts and in reality I understand a lot less than I think I do. You know what I mean? And all of the sudden to realize that, that that, that I'm not simple and that there's all this stuff in my head in terms of ideas which I usually walk around thinking I understand and when I really try to do something, I realize how little of it I understand and how little of myself I understand and how complicated I am. That sounds very complicated.

Robert: That's okay. We're on exactly the -

Joan: And sometimes it relates to that state to what Frank says.

Robert: Yes. I relate it to what Frank said and also to my own state.

Ed: How about accepting that, Joan? Any possibilities?

Joan: Well, it's, it's a good answer. Um, I suppose, Ed, that if I was going to phrase it in response to that - acceptance *it's almost like whenever I make a simple* Work attempt, when I start to try to Work and immediately I'm barraged by things that I've learned over the years.

Ed: I'm usually barraged with something like that myself plus, uh, some kind of a feeling sometimes, some kind of a feeling of elation over a successful moment which causes the moment to fly away immediately.

Joan: I didn't catch the end of that, Ed.

Ed: I - in addition to that kind of a barrage which you mentioned, I'm also hit sometimes in the middle of a Work

attempt with the realization that this must be a successful Work attempt and then beginning to think about it and this immediately takes me away from what could have been a continued Work attempt if I hadn't started thinking.

Joan: Right. Yah, I know, I know that one.

Ed: But I have a - this room that I've mentioned before, in the house which is kind of a quiet room, and this - there are two doors in this room, and they form a passageway to my own room which I use frequently, plus other places at the back of the house and, uh, I started using this room - it has kind of a different atmosphere partly, uh, an acoustic, different acoustic atmosphere, and perhaps a different atmosphere otherwise. When I walk into it, I immediately - unless my mind is too occupied - I immediately know that I'm in this room, and I very often know when I'm coming to the room. And very often it has been possible for me to maintain a continuous, almost a continuous effort, broken up in just a few little spots, as I walk across this room. And it's been - having to go through the room has been very useful I think for me in these, in these past two or three months, because almost without fail when I go through this room, it serves as a very powerful reminder to me about Work. I don't even have to spend any energy on any wish or anything like that.

But
A just now have something impartial registering the existence of this body walking in this room. And not only that, but it has also been possible to have extended periods after I left the room. Sometimes my mind is too occupied and I'm already through the room without having realized, having done what I wanted to do. And in practically all cases when this happens, I walk back and go through the room again and this time try to be more responsible for myself walking through the room. And I partly

mention this because if anyone has the possibility of setting something up like this in their house, it's possible that it could have a rather long usefulness. I'm constantly aware of the possibility of this wearing out and uh - just because I use it all the time.

Robert: Ed, leave it, leave it at that point because we're, we're after we're after an issue -

Ed: *I used the word done* ?????? when, where? I wanted to, I just want to mention

Robert: I wasn't thinking of that. I was thinking if the suggestion is made of how to deal with my state as it has been described of too much thought and nonacceptance, to that, that has been answered in what you have said. Lynn?

Lynn Burnett: Robert?

Robert: Could you speak louder?

Lynn: I'll try. I was thinking that the times when it's best for me also seem related to what other people say. It's when I suddenly remember that all I have to do is to have 'I' see me as I function, it always has to be some - something physical that I'm doing, though. I wondered - it seems to me that if there's a wish to have something observe ^{me} while I'm moving physically that the thoughts then take a second place and uh maybe the balance is the wrong way when you go on with thoughts in a general way. I - I've had a very good period this evening. It was better than it's been for days. I suddenly remembered when I was sitting at the table at the show that all I had to do was have something observe this body sitting there and I kept trying and trying, and I came to a very lucid state in myself. I still could not in any way describe 'I' at all; it's still too messy or ^{nebulous} ?????? but there was something very much there, and I can't put it in words. And it was very good for me tonight. And

that's all I have to say - I don't know... too much else.

Carolyn Kehrli: Robert?

Robert Burnett: Yes?

Carolyn: Um, I think what I did this morning that I've been doing for a couple of weeks might be a little helpful. Um, I started to listen to a tape and it just got started, and there was one sentence that particularly struck me and for some reason it was so clear, it was just - um, all you have to do is remember that you're unconscious and at that point introduce something else. And I turned off the tape recorder and for some reason it just cleared my mind of all the stuff that's usually in it. That's the kind of mind I have. And I just started doing some things around the kitchen because I was so inspired by that one thought which had the ability to get rid of all the thoughts that I usually have. And, um, I have a little black book that I keep with those kind of sentences in it. It's - it's not always the same one because they wear out but I found it useful.

Patrick: Robert?

Robert: Yes, Patrick.

Patrick: I - I agree with that, uh, what Ed said about accepting the fact that I have a lot of ideas to prevent my Work - is that what you say? - about -

Robert: Accepting the fact that I have too many thoughts in my mind?

Patrick: Yeah, that I'm - I have a fixed idea about my Work, I don't think that's right because - I mean then, uh, you know, this is exactly the same that I shouldn't accept my ????? it seems to me.

?: That I shouldn't accept?

Patrick: No.

MR. NYLAND: Now we have a good argument.

- Laughter -

Robert: Who was that in the back questioning?

?: Me.

Robert: Yah.

Patrick: Because that prevents me from Working, that's what I mean.

Ed: That is Working.

Patrick: And any other argument I can bring. But, um, I think, I was thinking just what was on my mind when I said that, that someone said something about Russia. Someone - I was speaking with someone about that ????? Russia. And, uh, it occurs to me that maybe that's what is meant, with the question of hashish and the question of drinking is that I am always drunk. I feel that's one thing I like to talk with some ideas about myself or about Work - I get completely habitual about it and ????? bring^{ing} there some honesty in the sense of constructiveness ...

Robert: Which is?

Patrick: The fact of - yeah - trying to ask myself what is Work and when I'm going to give myself a certain task to know if I really dream or if I'm going to Work and usually it's helpful because I can see that the ideas I have about my Work and the way I Work - it's very different. Like if I apply the idea I have of Work, it will be completely different than if I just let myself support the application by the feeling of Work which is around.

Ed: Are we supposed to have a fight?

MR. NYLAND: Well, I think it can be a gentle argument.

Ed: Well, I lost track a little bit of what Pat

was saying toward the, uh, end. First, I thought Patrick said - you, you agreed with me and then I thought you said that you didn't agree with me and then now I'm not -

Patrick: I ~~dis~~agree, yeah -

ed: - sure -

Patrick: I ~~dis~~agree -

Ed: But you disagreed.

Robert: Uh, Patrick, can you pull out the point that you disagree with. Again. 'Cause it ended up vague.

Patrick: Oh. The fact that I have to accept that I have certain ideas, preconceived ideas about my Work, which are not clear.

Robert: You agree that -

Patrick: Because that has nothing to do, I think, with accepting myself.

Ed: My first ordinary inclination would be to think that my accepting something - I could use that as an escape mechanism or as an excuse to go on behaving as I do. But that would be just - say - ordinary, um, an ordinary uh and just - for me to go on.

Robert: Ed, what would be extraordinary?

Ed: Uh, extraordinary - I don't know if I'm capable of describing that, but something going in that direction, uh, would be to accept it and to try in this process of accepting to have something, uh, well, to have something know what I am and if possible to be aware of the existence of this body in that state of knowing what I am impartially at that particular moment.

Robert: Patrick? Is there disagreement there?

Patrick: I think I have nothing further to add.

- Laughter -

Bob Kosut: Robert?

Robert Burnett: Yes, Bob.

Bob: Um, I have a sense of the disagreement, which I think is that certain, to me, there are certain kind of thoughts and feelings which form a concept to me of Work, which are part of my wish, and it's very difficult for me to give them up because they seem to be very connected with what I aim at. On the other hand, there are certain times when I try to Work that - I would describe it to myself as all of the sudden I'm no longer really Working. It's my mind, which is doing something, which has to do with a certain form - it has nothing to do with Work. And I have the feeling that Ed is talking about that, while Patrick is talking about the other.

Ed: That I'm talking about -

MR. NYLAND: Patrick qualified the kind of thoughts he had. You didn't. That's what bothered me.

Ed: That I didn't qualify the kind of thoughts I had.

MR. NYLAND: That's right, but -

Ed: But Patrick did?

MR. NYLAND: He said the thoughts were about how his Work was getting along and the concepts and so forth, and just to accept that was difficult for him because it meant that he may not wish to have them -

Ed: Maybe then I misunderstood Patrick, because I could understand something like that a little bit more, but it was my understanding that Joan's thoughts were not limited to, uh, just thoughts about one's Work and -

MR. NYLAND: Patrick qualified it. That made it a little different.

Ed: I see. I was responding on the basis of -

MR. NYLAND: Of Joan.

Ed: Of Joan, and Joan's question.

MR. NYLAND: That's right. Does that illustrate because Bob had the same thing, Patrick.

Patrick: Excuse me?

- Laughter -

MR. NYLAND: Who has further thoughts about it? Because then it becomes interesting. To what extent should you accept your thoughts, whatever they are, or the fact that thoughts exist, or the fact that we exist. And would it make any difference about the kind of thoughts you have? Why would there be such a difficulty in accepting them? It doesn't mean you do away with them. That's what you meant, Bob?

Bob: Yes.

MR. NYLAND: They remain, you see. They still are your property. And maybe you can describe the state of what you are, if you want to describe that, that there are thoughts of that kind, and maybe a thought about the mike and maybe a thought about yourself, and maybe a thought about Work. All of that wakes you up, the way you are at that moment, thinking, and there's no objection to accept that. Acceptance in this case means you are not going to justify it, or you're not going to rationalize about it. It's only a fact. There's no difficulty in accepting it. When you have the thoughts and when your unconscious state is such that a great deal of energy goes in that direction, you also can come to the conclusion that even in the acceptance of what you are, you're incapable of doing any Work. Hmm? Do I complicate a very simple thing? So, Patrick, in that sense I really don't agree with you. Hund - uh, Acceptance is hundred percent.

Patrick: Oh. No. But that is not what I meant.

MR. NYLAND: No. You want to have yourself continue and we simply say we continue unconsciously. It's a description simply of what takes place in an unconscious intellectual process. Has anyone else some thoughts about that?

Bruce Cohen: Is it that our thoughts are always subjective and therefore of some value and therefore not objective and cannot be part of acceptance?

MY NYLAND: ????? had you first this question?

Bruce: I got a little mixed up when you said "of some value." I would have found it of limited value - of, of value to thee thinker, of some -

? - subjective value.

? - subjective value

?: Okay

?: To the thinker and therefore not objective and not then part of a hundred percent.

MR. NYLAND: But many subjective thoughts are of great value.

Bruce: Well, when I use the word value I only mean as a value judgment or of some importance to, uh, to the thinker and therefore then not objective.

MR. NYLAND: Well, you're skating on thin ice now. If total acceptance means that that what is being accepted loses its subjectivity, then it is quite true if you want to follow that thought that that what I can accept totally as is has lost its value as subjectivity because it becomes then an objective fact of myself existing that way. But even the description saying that way again becomes subjective, so it is, as I say, thin ice.

Ethel Hensi: Robert?

Robert: Yes, Ethel.

Ethel: Um, it seems to me that usually when I notice that I'm in my thoughts, that my body and my feelings are in the background. And when I do notice that, they can come to the foreground. I have a perspective on the other two Sundays because I'm seeing that I'm thinking and I can do something to put an emphasis on my body or my feelings cause they want to come out at that time. I'm not sure if that's right, but I think that -

Robert: No - keep going. And then?

Ethel: If, if I'm doing a simple - if I'm working clay, for example, or many times I feel that I'm completely lost in my thoughts and when I see that, if I continue to work the clay and try to put my feelings into it, the balance of the three centers changes and I - then I can use my mind. I can try to Work from that point. Side II

Robert: With that, Ethel, we come back very much to the original statements of Frank, and Jacques' answer and Peter's answer to his question. I think in that, from that conversation there is agreement that if there is an adjustment within myself, it can help me and I can become more simple and the emphasis goes towards 'I'. So I would, I would agree with that. I wonder if this other question we were talking about before is resolved.

Peter: Robert?

Robert: Yes. Peter?

Peter: Um, I was thinking - about Joan's question. It started with a reference to last Sunday's lunch and for me that probably was the strongest thing that I, I have gotten recently to lead me away from my own kind of complications. Uh, I think everybody's mind gets complicated, and mine is as complicated as anyone's -

Robert: Louder, Peter.

MR. NYLAND: Yah, Peter, it's very important you say that very loud.

- Laughter -

Peter: It's not a property of anybody's particular mind, but the property is everybody's. ^{one is} Everyone's mind can get complicated as soon as it's out of balance. So Mr. Nyland last Sunday said very simply, "Get up. Get up. Don't sit and get lost in it. But start to walk. Do anything. It doesn't particularly matter what, what it is." But as soon as that started a relationship between that mind which otherwise would go into ^{complication} ~~competition~~, between that mind and your body, which can make it much more possible to Work, and much less complicated. For myself that whole afternoon I made attempts to apply that. You don't have to do anything other than just get up and keep moving. My body had a lot of resistance, though, because I haven't felt well. So it was a struggle for that. And, uh, it's part, part - it's an obvious fact to me that activity like that puts something parallel to a mind which is being complicated. From which point I can Work; from which point I can also accept myself. You don't have to have any more ideas in your mind unless you get up, and Work. If I talk longer, I'll complicate it.

Robert: Yes. Ethel, that's very close to what you're trying to describe?

Ethel: Yes.

MR. NYLAND: But, but a little bit more clarified, I think, Peter, that the fact that one gets up and starts to wish to have something observe you, the fact that one makes that attempt is identical to the creation of 'I'. That is where actually the creation takes place and making that attempt of seeing that what

you are, purifying it. You remember, that's what I said on Sunday. Of course it simplifies it *as far as the three centers are* ~~to try to say something of~~ *concerned* ~~that sort.~~ What Ethel meant - Ethel, it is still unconscious.

You have to introduce something that starts to function differently, and maybe it is your mind that then has to be divided into two parts, one functioning more objective, and the other, subjective. But you see, you have to get away from the functioning of the three centers by themselves. If they are connected in some way or other, it still can remain subjective, and very useful sometimes for ordinary life. But we have to use it for the purpose of something else being created and existing.

Ethel: Yes. I understand that, but if I don't, if I'm, if I'm completely in my thoughts, if I don't get into that kind of a balance, then I, then I can't even try - I mean.

MR. NYLAND: No, the thing is *if* ~~that~~ you are completely in your thoughts. It is exactly then that your body can help you take away part of the energy that goes to your thoughts. It is that kind of a change of mechanicality that gives you much more opportunity for having an 'I' or ~~there is~~ the wish for something to be created. When you become involved in one center, you're concentrated in that. All your energy will go there. So you really have no chance, you see. But you do have a chance when you take your body and divide a little bit, or take, make, make some of the energy from the mind flow over into your body. Then there is already a certain process of relaxation of the mind itself.

Ed: I would like to ask if it's possible that that might be what happens to me when my mind shifts to thinking as I'm walking across this room and then somehow or another I manage to change the emphasis and get back to the observation of this

body. And this may happen several times or it may happen only once and sometimes it doesn't happen at all, as I go across the room.

MR. NYLAND: That is why the body is a help ^{ful} because then there is an object to be observed and if you then can make part of the energy in your mind observe your body, you break up the condition of the activity of the mind and it is partly conscious and partly unconscious.

Ed: And I think it's at moments like that that I'd been able to realize that the, the concept of the, of the shifting of the ^eenergy from one purpose to another purpose, that you've talked about many times before, but I didn't have ^{the} a full realization of that until just now when you were speaking about it.

MR. NYLAND: Yah, because, you see, both energies continue, but the emphasis goes on the energy which could become objective and you let the other simply function mechanically. So do we agree that it doesn't matter what kind of thoughts you have? You still have to accept yourself.

Ed: If you're asking me, I agree.

MR. NYLAND: No, in general.

Robert: I agree, but I - Mr. Nyland, it seems to me, that, uh, as that process takes place with me, uh, there really has to enter in there tangibly, uh, my wish to work. And ~~my~~ wish to work is related with, with, uh, wishes in general. But I can't just go over it.

MR. NYLAND: No, it is related to the acceptance. That furnishes the energy or food for the wish. More and more one becomes very much aware of two processes going on, and you can feed, and continue to feed, both.

~~Ed:~~ Um hmm.

MR. NYLAND: But sometimes this is a little more one side or a little more the other. It is as if that one transplants the point of gravity, you know.

RAH Um hmm.

MR. NYLAND: I wanted to say that in connection with Frank. Frank, look at these kind of ideas, I've said many times like an adventure. It is very similar to a person who lives in one country and then is transferred to another country. Well, what happens to him? When he gets to a new country, he starts to relate everything he sees in the, in the terminology of the old country where he came from. And it will take a long time before he starts to feel at home in the new country. The old country is his unconscious state; the new country, for which he has adventure, is his possibility of a conscious state. And he does not feel at home at all when he is ⁱⁿ so-called partly in the conscious state in which at least something in him is consciously aware. And before he actually will give up all the different thoughts and feelings he had about the old country, a long time has to go by before he can adapt himself and acclimatize himself to his new country. There is a certain period in which he is quite willing to let the old country go, particularly when it has to do with language. There is a certain period in which he starts to think in the new language. I know these kind of things by experience because I know how for myself, coming from Holland, of course I thought Dutch. There was no question about it - I couldn't think differently. I knew something about English; surely - I could talk it. But my thoughts were not there and I wasn't living in the language. And I remember, I ^{have} mentioned it before; I had to do some experiments in a chemical laboratory where the different samples are marked "A," "B," "C," "D," and so

forth. Well, in accordance with European nomenclature, it is "Ah," "Bay," "Say," "Day," "Ay," which is quite different from "A," "B," "C," "D," "E." So the samples I happened to talk about to the man who was in charge - I told him the sample "A" was not right, it was not - he looked at me and he said, "But it's the strongest." Then I realized what I'd said. I meant "E," in English, but I ~~ta~~ said "Ay." Well, at that time I was still thinking in the Dutch language and I had to keep on translating time and time again from the Dutch into English. But very soon after that I remember sitting and ~~filling~~ ^{figuring} out some things in a notebook and I had my back turned from the table and I was sitting in front of a window. And one of the other boys in the laboratory ~~were~~ ^{wanted to} playing a joke on me and had an electric light bulb and he threw it and it exploded in back of me. And I turned around and I said, "What's that?" in English. And at that moment I started to think in English.

- Laughter -

MR. NYLAND: You see, this is the difference. I become gradually familiar with an inner life, with the question of a conscious living. I don't do that in the beginning. It's just ordinary thought that has been given to me. And I start to think about it and I keep on translating unconscious states into conscious ones. And I'm not familiar although I may have adventure for a new country and I would like to live there and I would like to feel at home. I just have a little shelter where I happen to live and all the attributes of where I came from are still with me, unconsciously. The final solution to the problem is that when I live in this new country I keep on corresponding with the old. But I have an entirely new world of my inner life. And every once in a while I'm reminded of the unconscious state,

and I say, "Yes, I have to send them a letter every once in a while," ^{because} I have two kinds of - yes, there is my mother; I have to send her some money. I have to maintain my unconscious state still. But my real reason, and this is a question of ~~the~~ openness, is that I wish to build up something that becomes more and more conscious and conscientious for me. And I do not go away with the bondage; I still have for the maintenance of myself, because my roots were in that other country. But at the same time what I would like is gradually to change the totality of myself in all the different attributes of that what is even physical or feeling or intellectual into a different kind of a state which I call conscious and conscience and where my ^{will} ~~world~~ is expressed as a wish or a willingness on the part of my physical body to carry out that what has to be done as a result of the orders given by conscious ^{was} and ~~unconscious~~. And so if you see that there's a transfer gradually from one country to the other, then you will see what is the step that has to be done constantly in changing this point of gravity we talked about from one place to another. Sometimes you're still living in dreams and you're still as if you're back home and you're still how you were when you were young. And when you open your eyes, you see all ^{of} the sudden there is a motor car and there are signs on the, on the stores, and they're all in English. You understand, Frank?

Frank: Yes.

MR. NYLAND: If I remember that during the day that I want to live really in a new country, then I will remember consciousness. And then I will say since I set out from the, on the road of adventure, and I really want to become a grown-up man with more and more information about the world as a whole, I have to learn this language. I have to adapt myself to the new

conditions of my inner life. And I'm reminded of that, particularly when I may have Worked in the morning and then I say in the afternoon, "There's too much of the old country." I even want to go so far that I don't want an accent any more when I talk the new language. All right?

Frank: Yes, thank you.

MR. NYLAND: *Excuse me* *it occurred to me.* ????????, Robert, to talk again.

Steve Lamberg: Robert?

Robert: Yes.

Steve: I still have some -

Robert: Steve?

Steve: Yeah -

Robert: Yah.

Steve: I have some confusion in the form of an objection. I still have some objections and - either I'm right or I'm confused.

MR. NYLAND: Uh, let's keep to that word, will we?

Steve: Okay. Uh, what Joan said was that her thoughts prevented her Working, and her accepting. Of course, if we could accept ourselves a hundred percent, there wouldn't be any problems, but, uh, she was unable to because, because of these thoughts. And, uh, to say, to say that you should accept them - um, that's really begging the question. ~~And~~ That's what she's been trying to do, and she said she can't accept them. Or, or she can't accept any part of herself because of her thinking. Um, this relates to a question that several of us at the guest house had -

MR. NYLAND: Who is this Steve?

Steve: Steve Lamberg, from the Berkeley group.

MR. NYLAND: Oh. Do you know much about Work?

Steve: I know some about Work.

MR. NYLAND: Yah, a little, don't you?

Steve: A little bit.

MR. NYLAND: Um hmm. I think it's better you listen a little more.

Steve: Okay, I will.

MR. NYLAND: All right.

Robert: Yes, Richard.

Richard Cohen: I'm wondering if Mr. Nyland could clarify just a little bit about what he had said about the point of getting up being identical to the, uh, creation of 'I'.

MR. NYLAND: No, I didn't - I don't like to explain it. I think it has to do with your own experience in what you call the creation of 'I' and I wanted to loosen that up a little bit so as to give more freedom for the possibility of beginning to Work without having to go through a period of thinking about it. If I keep on thinking that I first have to create an 'I', and then have to think that 'I' must start to function and then when it functions it will receive impressions, many times the way I have explained it, there's always a chance that I start to think about it from beginning to end and do not go into an activity of Awareness. If I say don't forget that Awareness is that what you wish, and you have to become more and more pure, then in that process of purification, you create something that has to do with consciousness. And let me say that's all that I want to say.

Richard: Okay, that's enough...

MR. NYLAND: All right.

Ed: Robert?

Robert: Just a minute, Ed. Give others a chance.

Ed: Yes, yes, but, could I ask a question?

MR. NYLAND: That's all right.

Robert: We've got time. Ask, Ed.

Ed: Um -

Robert: It's not by default. That's really a choice.

Ed: First I'll ask you, since you're moderator. Mr. Nyland has permission to answer, if he wishes.

- Laughter -

Robert: Now that's clarified. You have to ask your question and, uh, you may get an answer from a deaf ear, even.

MR. NYLAND: It's all right. There are father superiors and father inferiors.

- Laughter -

Ed: We were speaking about wish to Work and there are many times when I enter this room that I mentioned that I think about Work and if I'm doing it correctly I immediately Work in ^{no} ~~there's~~ ^{real} wish, and I'm wondering if I'm bypassing something or omitting something or it's possible that it could be taking place in this way.

MR. NYLAND: You're father superior, you know, Robert.

Robert: ^{the}???? deaf ear. Gosh, Ed, if you're asking me, I don't really know because if, if I am reminded to Work by a thought, it's not a question of thinking correctly for me. The, the question of wish, uh, when Mr. Nyland was talking about it for me, in my experience, it's a question of some kind of alteration in myself such as, as Peter brought up in relation to Sunday. And if I do something like that, immediately within me, uh, is my wish. So it's not a question of correctly thinking; it's a question of relationship of all the different parts of me. But I can't really leave wish out of it.

Ed: Is this wish continual as you Work?

Robert: The wish continues as I, as long as I try to Work, and when the wish is gone, I don't try and Work any more because they're so much connected with each other. But of course I still try and stand up; I still try and do things.

Ed: I've been wondering how this concept - I know lots of things are paradoxical in Work, how this, how the concept of stopping pouring energy into the wish and pouring energy into the Work attempt - in other words, when you, when your wish is there and you ought to start Working, you start to Work and you don't wish any more. And I just wondered how those, those two -

Robert: Is that, is that really the case?

Ed: I'm sure they're reconcilable but I think I'd heard, ^{Mr. Nyland} say something like this, but now -

MR. NYLAND: But in a different way.

Ed: In a different - okay -

MR. NYLAND: I said something like that. ^{no, Ed,} ~~All right.~~ ^{it's exactly} ~~a question of~~ ^{for} people like you, who keep on thinking, that the emphasis should be on the doing. The wish is there - you do. Afterwards you settle with your mind. It's exactly that I don't think it is necessary for people to have - first let me sit and think how much will I do. Ah, I've ~~got~~ ^{ought} to have a wish. Ah, ~~yah~~,
- here is the wish -

- Laughter -

MR. NYLAND: I really don't - I think I should create - how do I create an 'I' -

- Laughter -

MR. NYLAND: Now I'm on the level of 'I'. Now I've got my wish.

- Laughter -

MR. NYLAND: Now I've lost my wish -

- Laughter -

MR. NYLAND: All right, ^{ed?} a ~~little~~ bit -

^{ed} Robert Davis: Robert?

Robert: Yes.

Robert D.: It's Robert Davis. Can I ask a question about All and Everything?

Robert B.: Ask the question. Then we'll see. ~~To me?~~

Robert D.: ^{To me} ~~At~~ regards Beelzebub, uh, to me and most of the, throughout the book, what he does on the surface of Earth is he constates facts for himself and he observes. And many of the things in the book mean, uh, some things mean certain things to me. I can relate to certain, uh, parts of my life or certain things that I notice about myself. But then in his - I believe it's the second and third descents, when he, uh, visits these three towns, Gob, Maralpleicie and Tikliamish, and he sees the - what ~~is~~ called sacrificial offerings, but then he does something. He, uh, it - it's hard to say.

Robert: That's it exactly. It's hard, it's very hard to say because the - the particular description of Beelzebub descending is very hard to relate to me as I am. How do you, how do you see the question in relation to yourself ^{and} actually that you, you yourself have some kind of hope -

Robert D.: Of Beelzebub descending?

Robert B.: In you or something in you that actually, uh, recognizes truth about yourself.

Robert D.: I'm not clear about what you're asking.

Robert B.: I'm asking how, how in ^{the} a meeting of this particular kind it is possible to take what you have as a question and relate it really to what you are trying to do so

that it can be very practically understood without really disturbing the - or interpreting too finely what Gurdjieff means in his descriptions. See, the - in response to your question, we can't, we can not take apart a - an interpretation about Beelzebub and his descents, but it has very definitely a corresponding relationship to what I am trying to have within myself, in relation to myself. That's why I'm asking you to, to try and phrase the question, if you have one, in terms of what you're trying to do, inspired by Beelzebub, but in relation to you. That's the kind of question that we want to talk about. If there isn't, if there isn't a question of that kind, it's all right.

Robert D.: Well, I guess there's not, because I'm, uh - well, there's not. If there is, I don't know it -

Robert B.: Yeah.

MR. NYLAND: I think, Robert, you should explain it, yah?

Robert D.: Well, my - my question was that, that ^{he} - a, uh, expla- he says certain things like, well this, uh, this - this God - He sends messages in the forms of animals. Uh, something of that example. He, uh, starts certain, uh, notions among the people and because of that the sacrificial offerings are stopped. This, uh, I - I don't know how - I can't, uh, find anything in me which could correspond to that - the, the notion about Beelzebub is so indefinite and the fact that he does something like institutes this change, which he doesn't seem to do in any other parts of the book - it, uh, it raises the question to me of, uh - I don't know how to take that part. Or maybe I should ^{wait} ~~???~~ like in so many other parts of the book.

- Laughter -

MR. NYLAND: No, it is rather difficult to interpret All and

intriguing

Everything to the fullest extent. And it is of course ????? in the beginning to see what he really means. I think one goes along gradually in understanding more and more of what really was meant by what you have read the day before. I think that the question of descents to the Earth from Beelzebub have a certain meaning which you can understand for yourself when you Work, and there is a telescope mentioned which is what we use as an Awareness process. And the 'I' as represented by Beelzebub becoming aware of ^{conditions of} the Earth, which is the physical body. That is followed by a descent from Beelzebub, by Beelzebub to the Earth in order to correct the condition which he has impartially observed. Now, whatever you, whatever he does simply addresses itself to ~~the~~ condition as it was and as he found it, and what he thought had to be corrected. The similarity is that when 'I' becomes aware of me and I am behaving and in accepting it through a telescope objectively, I know that that is a fact which I at the present time represent in my manifestations. When 'I' comes back to me, which it does when it participates in my daily life, then there is a chance that this 'I' can tell me what really was wrong with the form of the behavior in which my life then was expressed, and to tell me, in what way I should now express it in order to make it more becoming to a man who wants to become conscious and conscientious. Now whatever happened to the sacrifice, if you want to compare that, you have to find within yourself what is being sacrificed ^{needlessly} in your life. And when you realize that that actually is a fact which you have to accept because you have become impartial to it, maybe your 'I' can tell you in what respect you should not sacrifice, and not use life, as it were, in order to gain certain things which the population of Goblandia was interested in, but where you in your own life

also wanting to sacrifice certain things that are representations of life in you - it's probably not correct from the standpoint of a conscientious man. You understand?

Robert D.: I think so.

MR. NYLAND: Yes. I think - let it go. Later on, different things will find different places and different explanations, different realizations (of) what is really meant by these different descents and what then takes place in your own life. You see to what extent that what you have observed and becomes an objective fact can be useful for the changing of your subjectivity into objectivity in the field of action, not in theory. All right?

Robert D.: All right.

MR. NYLAND: Oh, I talk a lot now -

Robert: But you know it's good -

- Laughter -

I shouldn't do it. say ask tomorrow.
MR. NYLAND: [^] But you see, I cannot ~~stay~~ out ~~of~~ turmoil.

- Laughter -

MR. NYLAND: Tomorrow I'm superior. Today Robert is.

Robert: We're coming very close to the end of the meeting.

Is there another question, another subject?

MR. NYLAND: May I say something then?

- Laughter -

MR. NYLAND: You see how these meetings can help you. You see how you can take certain things that appeal to you now and how perhaps you will have to let go what as yet does not appeal to you. So that you remain quite open to take in what at this moment you can digest, and simply leave other things to the future, and do not have a judgment about it. What I objected to a little while ago - it is a state of confusion. But don't say

you don't agree because you don't know enough about agreement or not agreement. This is a long process of changing over from an unconscious state to a conscious state, of a perfectly threefold development of a man. ^{That} It is a process that doesn't take place overnight and you have to make allowances of saying, "I am not there yet," even if you see the aim and the purpose, even if you see and could describe what a state of self-consciousness is. A tremendous amount of Work has to be done to get all this unconscious business into a different kind of a state - I say of a higher rate of vibration. Think of it in that term, in those terms. You strike a note and the first note is one octave higher. It is an overtone. But that overtone does not have the same force as the original "do." And at the same time, this is what we wish - to eliminate really the bottom "do," and that the overtone, the first one, start to sound. And you see you have to go through the whole octave and carry with you the strength which is in the original "do" at the bottom, and keep on holding on to that kind of energy. And finally, when you get to the "si-do," and what means dying to yourself, that then, at that moment, you give all your energy to the formation of the first overtone - that's only the first overtone - there are sixteen of them. That is why our life is eternal. It is not finished just by living a little bit on this Earth. It is part of a total pattern which we gradually try to understand what is meant by this kind of concept of eternity as life and become independent of the form in which this life now happens to be expressed. Who knows where we will meet again as life, not in this form, but recognizing each other in the striving for a further perfect understanding of the meaning of the Universe as a whole. ^{If} ~~It~~ that is that kind of an aim. Or to belong, as it were, to God. Or to have a chance of

understanding the laws of the Universe in order to give a helping hand and help to alleviate the difficulties that are involved in any kind of an entity taking responsibility for the maintenance of the Universe and life itself. I've said many times you have to learn to have perspective and you have to learn to be patient and you have to learn to do things day by day. And try ^{ing} to see that understanding will be dependent on how much patience you dare to spend and still hold on to that what is a real aim and keeping on feeding that and at the same time satisfying the ordinary laws of nature. It is a long road, but it is a beautiful road because there is constantly an expanding Universe. All right? ^{huh Bob} (?????) okay? So, Robert and I both say goodnight.

Robert: Yes.

END TAPE

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